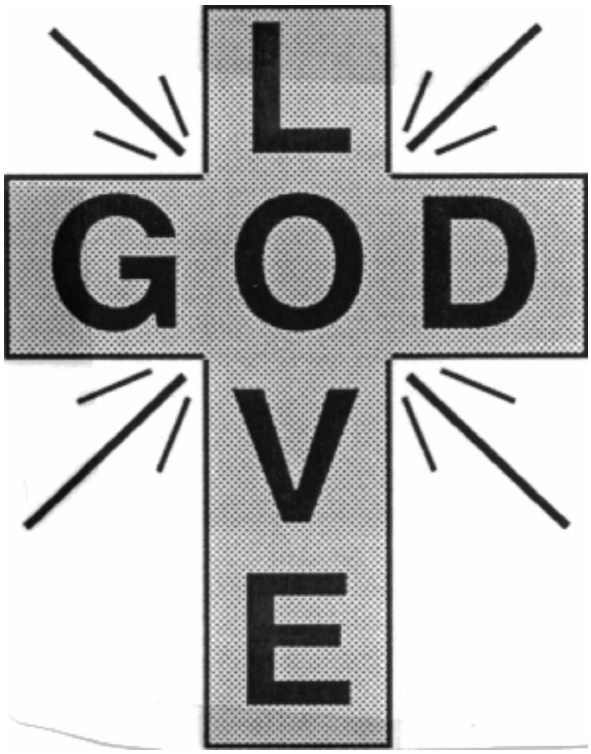

LIFE EVERLASTING:

The Resurrection and the Life

A Scriptural Vision of the World to Come

By Jim Giatas

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S.D.G.
Soli Deo Gloria – Glory to God alone
Μόνον τῷ Θεῷ ἡ δόξα (Monon tō Theō hē doxa)

~

INTRODUCTORY SCRIPTURES

– Psalm 73:24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

– Isaiah 26:19 Thy dead men shall live… awake and sing, ye that dwell in dust.

– Daniel 12:3 They that be wise shall shine as the brightness of the firmament.

– John 14:2 In my Father's house are many mansions.

– John 17:24 Father, I will that they also… be with me where I am; that they may behold my glory.

– Romans 8:18 The sufferings of this present time are not worthy to be compared with the glory which shall be revealed.

– 2 Corinthians 5:1 A building of God, an house not made with hands, eternal in the heavens.

– Philippians 3:20 Our conversation is in heaven.

– Colossians 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

– 1 Peter 1:4 An inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven.

– Revelation 7:17 The Lamb… shall lead them unto living fountains of waters.

– Revelation 21:3 Behold, the tabernacle of God is with men.

– Revelation 21:4 There shall be no more death, neither sorrow, nor crying.

– Revelation 22:5 They shall reign for ever and ever.

Dedication

To those who taught me to look upward.

To my father, whose faith was steady as the sea and whose courage made God's nearness believable.

To my mother, whose tenderness revealed the heart of Christ long before I knew His name.

To my sister, whose kindness has always been a quiet reflection of Heaven's gentleness.

To the friends and companions of my pilgrimage, who walked beside me through shadows and sunlight, who strengthened my faith, who shared my burdens, who reminded me that love is the first language of God.

To the redeemed of every age, whose hope has shaped my own, whose songs have become my prayers, whose longing for the eternal country has kept my eyes lifted.

To all who have tasted sorrow, who have buried what they loved, who have stood at gravesides with trembling hearts, who have wondered what lies beyond the veil— this book is for you.

And above all, to the Lamb who was slain, who opened Heaven, who calls us home, who is the light of the city, the joy of the redeemed, and the life of eternity.

May these pages lead every reader to the One who makes Heaven ~ Heaven.

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INTRODUCTION — *The True Heaven and the True Hell: A Biblical Witness from the Scriptures*

Heaven is not a rumor. Heaven is not a dream. Heaven is not the echo of someone's near-death recollection, nor the stitched-together tapestry of sentimental hopes. Heaven is the country of God, revealed by God, prepared by God, and promised by God — and the only reliable map to that country is the Holy Scriptures, the inspired Word preserved in the Holy Bible.

Likewise, Hell is not folklore. Hell is not a metaphor. Hell is not a psychological state or a poetic symbol. Hell is the place of final judgment, described with clarity, gravity, and terrifying consistency throughout Scripture.

This book is written to clear away the fog — the myths, the exaggerations, the well-meaning but misleading testimonies — and to let the light of Scripture speak for itself. The Bible does not whisper about eternity; it declares it. It does not speculate; it reveals. It does not flatter human imagination; it confronts it with truth.

The Need for a Scriptural Witness

In recent decades, countless stories have circulated of individuals who "died," "crossed over," and returned with descriptions of Heaven. Some accounts are sincere; some are embellished; some contradict one another; many contradict Scripture. The danger is subtle but real: when subjective experience becomes authoritative, the authority of Scripture is quietly displaced.

This book insists on one foundation:

If we are to speak of Heaven or Hell, we must speak as the Bible speaks.

Not beyond it. Not beside it. Not against it. Not in place of it.

The True Heaven: What God Has Revealed

Heaven is desirable because God is there. Heaven is glorious because Christ is the Light thereof. Heaven is home because the redeemed dwell with God and see His face. Heaven is eternal because the life of God is eternal.

The Scriptures present Heaven not as a vague spiritual mist but as a real country, a real city, a real inheritance, a real fellowship, and a real future for the redeemed. Its beauty is not merely the absence of sorrow but the presence of God Himself.

The True Hell: What God Has Warned

To understand Heaven fully, we must understand Hell honestly. Hell is the place where God's mercy is absent, His grace withdrawn, His patience finished, and His judgment revealed. It is eternal, irreversible, conscious, and just.

The Bible does not describe Hell to satisfy curiosity but to awaken conscience. It is the dreadful alternative to the glory of Heaven — and the reality from which Christ saves.

The Great Questions of Eternity

This book will explore the questions that every soul eventually asks:

- **What is Heaven?**
- **Why is it desirable?**
- **What is eternity?**

- **What is eternal life?**
- **Will we know one another?**
- **Will we see loved ones?**
- **Will animals be present?**
- **What is the New Jerusalem?**
- **What is the resurrection body?**
- **What is Hell?**
- **Why does Hell exist?**
- **Who goes there?**
- **Why is it eternal?**
- **How does one escape Hell and enter Heaven?**

Each question will be answered not by imagination but by Scripture — carefully, reverently, and without compromise.

The Heart of the Book: God Himself

Above all, this book will insist on the central truth of eternity:

Heaven is Heaven because God is there. Hell is Hell because God is not.

The redeemed do not merely inherit a place; they inherit God Himself. They do not merely enter a city; they enter fellowship with the Lamb. They do not merely receive eternal life; they receive the Life-Giver.

This is the glory of Heaven: To be with God, and enjoy Him forever.

The Journey Ahead

In the chapters that follow, we will walk through Scripture's testimony — from Genesis to Revelation — tracing the thread of eternity, judgment, redemption, resurrection, and the world to come. We will let the Bible define Heaven and Hell, and we will let the Bible correct every myth that has grown around them.

Chapter One — *The Revelation of Heaven in Scripture*

Heaven is not a rumor, nor a dream, nor a collection of near-death recollections stitched together by human imagination. Heaven is the country of God, revealed by God, prepared by God, and promised by God. The King James Scriptures open this country to us not through speculation but through revelation — clear, authoritative, and sufficient.

This chapter establishes the foundation: What does the Bible actually reveal about Heaven? Not what people have claimed, not what culture has painted, but what God Himself has spoken.

The First Witness: Heaven as God's Dwelling Place

The earliest pages of Scripture present Heaven as the habitation of God — the place where His glory is unveiled, His throne established, and His will perfectly done.

- ***"In the beginning God created the heaven and the earth."*** **(Genesis 1:1)**
- ***"The LORD is in his holy temple, the LORD's throne is in heaven."*** **(Psalm 11:4)**

Heaven is not merely "up." It is above creation, distinct from the visible heavens of sky and stars. It is the unseen realm where God reigns, angels worship, and the redeemed will dwell.

Heaven is the center of divine authority, the origin of God's decrees, and the place from which His mercy descends.

Heaven as a Real Country

Scripture never treats Heaven as symbolic. It is described with the concreteness of a homeland:

- **A city (Hebrews 11:10)**
- **A country (Hebrews 11:16)**
- **A house with many rooms (John 14:2)**
- **A kingdom prepared from the foundation of the world (Matthew 25:34)**

These are not metaphors for comfort; they are declarations of reality. Heaven is structured, ordered, inhabited, and prepared.

The redeemed do not drift into a clouded eternity — they enter a place prepared by Christ Himself.

The Throne of God: The Center of Heaven

The Book of Revelation gives the most vivid biblical portrait of Heaven. At its center is not architecture, not scenery, not activity — but God.

- ***"And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne."*(Revelation 4:2)**

Everything in Heaven is oriented toward this throne. Everything finds its meaning in the One who sits upon it. Heaven is desirable because God is there.

The redeemed will see God. They will behold Christ. They will worship the Lamb who was slain. This is the heart of Heaven.

The Angels of Heaven — Eternal Witnesses of God's Glory

Heaven is populated with an innumerable host of angels — the first inhabitants of Heaven mentioned in Scripture, the first worshippers, the first servants, the first voices raised in adoration.

- ***"Ten thousand times ten thousand, and thousands of thousands."* (Revelation 5:11)**
- ***"The chariots of God are twenty thousand, even thousands of angels."* (Psalm 68:17)**
- ***"Bless the LORD, ye his angels, that excel in strength, that do his commandments."* (Psalm 103:20)**

Their presence reveals Heaven as:

- **A realm of unceasing worship**
- **A realm of perfect obedience**
- **A realm of joyful service**
- **A realm where God is adored without interruption**

The angels behold the face of God continually (Matthew 18:10). They rejoice over every sinner who repents (Luke 15:10). They surround the throne, proclaiming the holiness of God (Isaiah 6:3). They are the eternal witnesses of divine glory.

The Saints in Heaven

The Bible affirms that the redeemed enter Heaven immediately upon death:

- ***"Absent from the body… present with the Lord."*** **(2 Corinthians 5:8)**
- ***"To depart, and to be with Christ; which is far better."*** **(Philippians 1:23)**

Heaven is not a waiting room. It is not a sleep. It is not an unconscious state. It is conscious fellowship with Christ.

The saints are described as:

- **Resting (Revelation 14:13)**
- **Rejoicing (Luke 15:7)**
- **Worshipping (Revelation 7:9–10)**
- **Awaiting resurrection (1 Thessalonians 4:16)**

They are alive, aware, joyful, and in communion with God.

The New Jerusalem: Heaven's Final Manifestation

Revelation 21–22 describes the New Jerusalem, the eternal home of the redeemed after the resurrection. It is the consummation of Heaven — the union of Heaven and the renewed Earth.

It is described with:

- **Foundations of precious stones**
- **Gates of pearl**
- **Streets of gold**
- **A river of life**
- **The tree of life**

- **The Lamb as the Light thereof**

This is not poetic exaggeration. It is the unveiled glory of God's eternal kingdom.

The Absence That Defines Heaven

Scripture describes Heaven not only by what is present, but by what is absent:

- **No death**
- **No sorrow**
- **No crying**
- **No pain**
- **No curse**
- **No night**
- **No temple (for God Himself is the temple)**

Heaven is the full removal of sin and its consequences, and the full revelation of God and His blessings.

The Presence That Defines Heaven

Heaven is defined by Presence — the presence of God, the presence of the Lamb, the presence of the Spirit, the presence of the redeemed, and the presence of the holy angels who have never ceased to worship.

Thus the presence that defines Heaven includes:

- **God the Father**
- **The Lamb, Jesus Christ**
- **The Holy Spirit**
- **The innumerable company of angels**
- **The redeemed of all ages**

This is the fullness of Heaven: To be with God, with Christ, with the Spirit, with the angels, and with the redeemed — forever.

Chapter Two — *The Nature of Heaven as a Country*

Heaven is not merely revealed; it is described. Scripture does not present Heaven as an abstraction, nor as a vaporous realm of spiritual suggestion. It presents Heaven as a country — real, structured, inhabited, ordered, and prepared. If Chapter One unveils Heaven through revelation, Chapter Two must explore Heaven through nature.

Heaven is the country of God. And like every country, it possesses substance, order, inhabitants, and life.

Heaven Possesses Substance

The Bible never speaks of Heaven as a metaphor. It speaks of it as a realm with form:

- **A city whose builder and maker is God (Hebrews 11:10)**
- **A country sought by the faithful (Hebrews 11:16)**
- **A house with many rooms (John 14:2)**
- **A kingdom prepared from the foundation of the world (Matthew 25:34)**

These are not poetic flourishes. They are declarations of reality. Heaven is not less real than earth — it is more real. Earth is the shadow; Heaven is the substance.

The redeemed do not drift into a clouded eternity. They enter a place prepared by Christ Himself.

The Atmosphere of Heaven: Holiness

If Heaven is a country, then what fills its air? What defines its climate? What is the atmosphere in which its inhabitants live?

The answer is holiness.

Holiness is not merely moral purity; it is the radiance of God's nature. It is the brightness that fills Heaven, the uncreated light that shines from the throne and permeates every corner of the realm.

Holiness is the air of Heaven. It is the climate of the country. It is the environment in which angels worship and saints rejoice.

Nothing unclean enters there. Nothing defiled remains there. Holiness is the atmosphere of eternal life.

The Order of Heaven

Heaven is not chaotic. It is not democratic. It is not governed by competing wills.

Heaven is a kingdom, and kingdoms have order.

The order of Heaven is defined by:

- **The Throne — the center of all authority**
- **The Lamb — the center of all worship**
- **The Spirit — the center of all life**
- **The angels — the ministers of divine will**
- **The redeemed — the heirs of salvation**

Every creature in Heaven knows its place, its purpose, its joy. There is no rebellion, for rebellion was cast out. There is no pride, for pride was judged. There is no confusion, for God is not the author of confusion.

The order of Heaven is the order of perfect obedience.

The Inhabitants of Heaven

Heaven is populated. It is not solitary. It is not silent in the sense of emptiness.

Its inhabitants include:

- **The innumerable company of angels, radiant and obedient**
- **The saints, alive and conscious in the presence of Christ**
- **The elders, crowned and seated around the throne**
- **The martyrs, beneath the altar, crying for justice**
- **The redeemed of all ages, gathered in worship**

Heaven is the country where every voice is lifted toward God, where every creature is aligned with His will, where every heart is filled with His joy.

The Geography of Heaven

Scripture gives glimpses — not maps, but visions.

It speaks of:

- **The throne room**
- **The crystal sea**
- **The river of life**
- **The tree of life**
- **The New Jerusalem**

These are not symbolic inventions. They are revelations of a realm with structure, location, movement, and beauty.

Heaven is not a dream. It is a country.

Heaven as the Homeland of God's People

Above all, Heaven is the homeland of God's people because it is the homeland of God Himself.

It is the place where:

- **His presence is unveiled**
- **His glory is seen**
- **His voice is heard**
- **His throne is visible**
- **His will is perfectly done**

Heaven is the country where God dwells, and therefore the country where His people belong.

Chapter Three — *The Throne of God*

Heaven has a center. It is not the city. It is not the angels. It is not the redeemed. It is not the river, nor the tree, nor the foundations of precious stones.

The center of Heaven is a Throne, and upon that Throne sits God.

The Scriptures do not present the Throne as a symbol. They present it as the blazing, immovable, eternal seat of divine authority — the place from which God rules creation, judges nations, receives worship, and reveals His glory.

Everything in Heaven is oriented toward this Throne. Everything finds its meaning in the One who sits upon it.

The Throne Revealed

The Book of Revelation opens the curtain:

"And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." (Revelation 4:2)

John does not describe the architecture first. He does not describe the angels first. He does not describe the redeemed first.

He describes the Throne.

The Throne is the first reality of Heaven because God is the first reality of Heaven. The Throne is not an object; it is the manifestation of divine sovereignty. It is the place where God's presence is enthroned, His holiness displayed, His glory unveiled.

The One Who Sits Upon the Throne

John's language strains under the weight of what he sees:

"He that sat was to look upon like a jasper and a sardine stone." (Revelation 4:3)

He does not describe God in human terms. He describes God in terms of radiance.

Jasper — brightness. Sardine — fiery brilliance.

The One upon the Throne is not defined by shape but by glory. Not by form but by light. Not by features but by holiness.

The Throne reveals God not as a distant deity, but as the blazing center of all existence.

The Rainbow Around the Throne

John continues:

"And there was a rainbow round about the throne, in sight like unto an emerald." (Revelation 4:3)

This is not the rainbow of Noah. This is the rainbow of glory — the full spectrum of divine beauty, bending around the Throne in emerald radiance.

It reveals:

- **God's faithfulness**
- **God's mercy**
- **God's covenant**
- **God's beauty**
- **God's unchanging nature**

The rainbow is not decoration. It is revelation.

The Thunderings and Voices

The Throne is not silent.

"Out of the throne proceeded lightnings and thunderings and voices." (Revelation 4:5)

This is the language of Sinai — the language of divine revelation, divine authority, divine holiness. The Throne is alive with the activity of God's will.

Lightnings — His power. Thunderings — His majesty. Voices — His decrees.

Heaven is not passive. Heaven is governed.

The Seven Lamps of Fire

“Seven lamps of fire burning before the throne, which are the seven Spirits of God.” (Revelation 4:5)

The Spirit of God is not distant from the Throne. He burns before it. He proceeds from it. He illuminates it.

The Throne is the center of Trinitarian revelation — Father upon the Throne, Spirit before the Throne, and the Lamb approaching the Throne.

Heaven is the realm where the Trinity is unveiled.

The Sea of Glass

“Before the throne there was a sea of glass like unto crystal.” (Revelation 4:6)

This sea is not water. It is clarity. It is purity. It is the unbroken calm of divine sovereignty.

Nothing disturbs the sea. Nothing agitates it. Nothing troubles the realm before the Throne.

The sea of glass reveals the perfect peace of God’s rule.

The Four Living Creatures

Closest to the Throne stand the living creatures — guardians of holiness, proclaimers of divine glory.

“And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty.” (Revelation 4:8)

Their ceaseless cry is not monotony. It is wonder. It is awe. It is the eternal response of creatures who behold God without veil.

They proclaim:

- **His holiness**
- **His power**
- **His eternity**
- **His sovereignty**

They are the first voices of Heaven’s worship.

The Twenty-Four Elders

Surrounding the Throne are the elders — crowned, seated, worshiping.

“The four and twenty elders fall down before him that sat on the throne.” (Revelation 4:10)

Their crowns are not symbols of their greatness. They are symbols of God’s greatness.

They cast them down. They fall before Him. They worship Him.

The elders reveal Heaven as a realm where authority bows to Authority, where glory bows to Glory, where crowns bow to the Crown.

The Worship of Heaven

Heaven is defined by worship — not sentimental worship, but worship rooted in revelation.

The Throne reveals God. Revelation produces worship. Worship fills Heaven.

The redeemed join the angels. The angels join the elders. The elders join the living creatures.

All voices rise toward the Throne. All hearts turn toward the Throne. All glory flows toward the Throne.

Heaven is the realm where God is seen, and therefore the realm where God is worshiped.

The Lamb and the Throne

The Lamb approaches the Throne in Revelation 5 — and Heaven erupts.

The angels cry. The elders fall. The redeemed sing. The living creatures proclaim.

The Lamb is not separate from the Throne. He is the center of its worship.

Heaven is the realm where the Lamb is enthroned with God, worshiped with God, and adored with God.

The Throne as the Heart of Heaven

The Throne is the heart of Heaven because God is the heart of Heaven.

Remove the Throne, and Heaven ceases to be Heaven. Remove the One upon the Throne, and Heaven ceases to exist.

Heaven is Heaven because God is there. Heaven is Heaven because Christ is there. Heaven is Heaven because the Spirit is there.

The Throne is the blazing center of eternal life.

Chapter Four —*The Lamb in the Midst of the Throne*

Heaven has a center, and at that center stands a Throne. But Heaven also has a heart, and that heart is the Lamb.

If Chapter Three revealed the Throne of God, Chapter Four must reveal the One who approaches that Throne, receives the scroll, and is worshiped with the Father. The Lamb is not peripheral to Heaven. He is not a figure among figures. He is the central Person of Heaven's redemption, Heaven's worship, Heaven's joy, and Heaven's eternal purpose.

The Lamb is the reason Heaven exists as the home of the redeemed.

The Lamb Revealed

Revelation 5 opens with a crisis: a sealed book, a silent Heaven, and no one worthy to open the scroll. John weeps — not because of curiosity, but because the purposes of God appear sealed.

Then Heaven moves.

"Behold, the Lion of the tribe of Juda… hath prevailed." (Revelation 5:5)

John turns to see a Lion — and beholds a Lamb.

This is the paradox of Christ: Majesty in meekness. Power in sacrifice. Victory in wounds.

The Lamb stands "as it had been slain," yet alive, triumphant, and central.

Heaven's first revelation of Christ is not His power, but His redemption.

The Lamb Approaches the Throne

The Lamb does not remain distant. He comes forward. He draws near. He stands in the midst of the Throne.

This is the most astonishing movement in Scripture: A slain Lamb approaching the eternal Throne of God — and Heaven does not recoil. Heaven rejoices.

The Lamb is not merely permitted to approach. He is worthy to approach.

Heaven recognizes Him. Heaven honors Him. Heaven worships Him.

The Lamb is the only One in all creation who can take the scroll from the hand of God.

The Worthiness of the Lamb

The elders proclaim His worthiness:

"Thou art worthy… for thou wast slain, and hast redeemed us to God by thy blood." (Revelation 5:9)

His worthiness is not abstract. It is rooted in His sacrifice.

He is worthy because He was slain. He is worthy because He redeemed. He is worthy because He purchased with His blood. He is worthy because He conquered death. He is worthy because He fulfilled the will of God.

The Lamb's wounds are not scars of defeat. They are emblems of victory.

The Worship of the Lamb

Heaven erupts.

The angels cry. The elders fall. The redeemed sing. The living creatures proclaim.

"Worthy is the Lamb that was slain." (Revelation 5:12)

This is not worship added to the worship of God. It is worship united with the worship of God.

The Lamb is worshiped with the Father. The Lamb is adored with the One upon the Throne. The Lamb receives glory, honor, and blessing with God.

Heaven is the realm where the Lamb is enthroned.

The Lamb as the Light of Heaven

Revelation 21 declares:

“The Lamb is the light thereof.” (Revelation 21:23)

The Lamb illuminates Heaven. His glory fills the New Jerusalem. His radiance replaces the sun and moon. His presence is the brightness of eternity.

Heaven is not merely lit by God — Heaven is lit by the Lamb.

The Lamb is the light of the redeemed, the joy of the saints, the radiance of the city, the brightness of eternal life.

The Lamb as the Shepherd of Heaven

Revelation 7 reveals another paradox:

“The Lamb… shall feed them, and shall lead them unto living fountains of waters.” (Revelation 7:17)

The Lamb is the Shepherd. The slain One is the Guide. The sacrificed One is the Protector.

He leads the redeemed. He comforts them. He wipes away their tears. He brings them to the waters of life.

The Lamb is not only the Redeemer of Heaven — He is the Shepherd of Heaven.

The Lamb in the Midst of the Throne

The Lamb is not beside the Throne. He is not beneath the Throne. He is not before the Throne.

He is in the midst of the Throne.

This is the highest revelation of Heaven: The Lamb shares the Throne of God.

He is enthroned with the Father. He is worshiped with the Father. He reigns with the Father.

Heaven is the realm where the Lamb is central, where His sacrifice is celebrated, where His redemption is adored, where His glory is unveiled. The Lamb is the heart of Heaven.

Chapter Five —The Angels Around the Throne

Heaven is not silent, nor solitary, nor still. Around the Throne of God stands an innumerable host — radiant, obedient, intelligent, and aflame with worship. If the Lamb is the heart of Heaven, the angels are its first voices, its first servants, its first witnesses.

The angels do not define Heaven, but Heaven cannot be described without them. They are woven into its worship, its order, its joy, and its eternal purpose.

The Innumerable Company

Scripture does not count the angels; it declares their number beyond counting.

"Ten thousand times ten thousand, and thousands of thousands." (Revelation 5:11)

This is not mathematics. It is magnitude.

Heaven is filled with angels — not a handful, not a choir, but a multitude. They surround the Throne in concentric circles of worship, stretching outward in radiant ranks.

Their presence reveals Heaven as:

- **A realm of unceasing worship**
- **A realm of perfect obedience**
- **A realm of intelligent praise**
- **A realm of joyful service**

The angels are not spectators. They are participants.

The Angels Closest to the Throne

Scripture places certain angels nearest to the Throne — the living creatures of Revelation 4, guardians of holiness and heralds of divine glory.

They "rest not day and night," not because they are weary, but because they are overwhelmed.

Their cry is simple, eternal, and inexhaustible:

"Holy, holy, holy, Lord God Almighty." (Revelation 4:8)

They behold God without veil. They proclaim His holiness without interruption. They respond to His glory without hesitation.

These living creatures are the first voices of Heaven's worship, the nearest witnesses to God's unveiled majesty.

The Angels as Ministers of Divine Will

The angels do not merely worship; they serve.

"Bless the LORD, ye his angels, that excel in strength, that do his commandments." (Psalm 103:20)

Their strength is not brute force. It is obedience.

Their excellence is not in power. It is in submission.

Their glory is not in independence. It is in perfect alignment with the will of God.

The angels carry out divine decrees. They execute God's judgments. They deliver God's messages. They protect God's people. They rejoice in God's redemption.

Heaven is a realm of ordered service, and the angels are its ministers.

The Angels and the Lamb

When the Lamb approaches the Throne in Revelation 5, the angels respond first.

They cry with a loud voice:

"Worthy is the Lamb that was slain." (Revelation 5:12)

The angels understand redemption more clearly than we do. They watched the fall. They witnessed the incarnation. They beheld the cross. They saw the resurrection. They rejoiced at the ascension.

Their worship of the Lamb is not sentimental. It is informed. It is intelligent. It is awe-filled.

The angels adore the Lamb because they understand the cost of redemption and the glory of His victory.

The Angels and the Redeemed

The angels rejoice over every sinner who repents (Luke 15:10). They minister to the heirs of salvation (Hebrews 1:14). They encamp around those who fear the Lord (Psalm 34:7).

The angels are not distant from the redeemed. They are involved. They are attentive. They are joyful.

In Heaven, the redeemed join the angels in worship — not replacing them, but joining them. The angels do not envy the redeemed; they rejoice in their salvation.

Heaven is the realm where angels and saints worship together.

The Angels and the Throne

The angels surround the Throne in ordered ranks:

- **The living creatures nearest**
- **The elders encircling them**
- **The angels beyond the elders**
- **The redeemed beyond the angels**

This is not hierarchy of worth. It is hierarchy of function.

The angels stand where their service is needed. The elders stand where their crowns are cast. The redeemed stand where their worship rises.

The Throne is the center. The Lamb is the heart. The angels are the witnesses.

Heaven is the realm where everything orbits God.

The Eternal Ministry of Angels

The angels do not cease. They do not age. They do not falter. They do not fall (for the fallen were cast out).

Their ministry is eternal:

- **Eternal worship**

- **Eternal obedience**
- **Eternal witness**
- **Eternal joy**
- **Eternal service**

The angels are the first inhabitants of Heaven and the eternal servants of God.

They reveal Heaven as a realm of perfect order, perfect worship, and perfect joy.

Chapter Six — *The Redeemed Before the Throne*

The angels surround the Throne in ordered ranks, but beyond the angels stand the redeemed — the blood-bought, the forgiven, the sanctified, the glorified. They are not spectators in Heaven. They are not distant observers. They are participants in the worship of God and the adoration of the Lamb.

The redeemed are the miracle of Heaven: sinners made sons, wanderers made worshipers, rebels made heirs. Their presence before the Throne is the triumph of grace.

The Redeemed Are Present

Scripture is unambiguous:

"Absent from the body… present with the Lord." (2 Corinthians 5:8)

The redeemed do not sleep. They do not drift. They do not wait in shadow.

They are present — conscious, joyful, awake, and alive in the presence of Christ. Heaven is not a holding place; it is a homeland. The redeemed enter it immediately, welcomed by the Lamb who purchased them.

Their presence before the Throne is the first fruit of resurrection life.

The Redeemed Are Seen

John beholds them:

“A great multitude, which no man could number.” (Revelation 7:9)

They are not hidden. They are not lost in the crowd. They are not anonymous souls drifting in eternity.

They are seen — individually known, personally loved, eternally remembered. Their identities are not erased; they are perfected. Their stories are not forgotten; they are redeemed.

Heaven does not dissolve personality. Heaven restores it.

The Redeemed Are Clothed

John describes their garments:

“Clothed with white robes.” (Revelation 7:9)

White robes are not fabric. They are righteousness.

Not their own righteousness, but the righteousness of Christ — given, imputed, bestowed, and celebrated. Their clothing reveals their identity: forgiven, cleansed, justified, sanctified, glorified.

The redeemed stand before the Throne not in shame, but in purity.

The Redeemed Are Worshiping

Their posture is clear:

“They cried with a loud voice.” (Revelation 7:10)

Heaven is not silent. The redeemed do not whisper. Their worship is not timid.

They cry with a loud voice because their salvation is great, their Redeemer glorious, their joy overflowing. They worship the Lamb not out of duty, but out of delight.

Their worship is the echo of redemption.

The Redeemed Are Holding Palms

John continues:

“With palms in their hands.” (Revelation 7:9)

Palms are symbols of victory. Not their victory — His.

The redeemed hold palms because Christ conquered death, defeated sin, crushed the serpent, and opened Heaven. Their palms are testimonies of triumph, declarations of joy, emblems of eternal peace.

The redeemed stand before the Throne as victors because the Lamb is victorious.

The Redeemed Are Singing

Heaven is filled with song — not sentimental song, but redeemed song.

Their anthem is simple:

"Salvation to our God… and unto the Lamb." (Revelation 7:10)

They do not sing of themselves. They do not sing of their works. They do not sing of their endurance.

They sing of God and the Lamb.

Their song is the theology of Heaven: Salvation belongs to God. Redemption belongs to the Lamb. Glory belongs to the Throne.

The Redeemed Are Shepherded

The Lamb does not leave them standing. He leads them.

"The Lamb… shall lead them unto living fountains of waters." (Revelation 7:17)

The redeemed are not merely worshipers; they are followers. They are not merely present; they are guided. They are not merely joyful; they are comforted.

The Lamb shepherds them with tenderness, wisdom, and love. He wipes away their tears. He brings them to the waters of life. He fills them with eternal joy.

The redeemed are shepherded by the One who redeemed them.

The Redeemed Are Satisfied

Heaven is not longing. Heaven is fulfillment.

The redeemed hunger no more. They thirst no more. They sorrow no more. They fear no more.

Their satisfaction is not emotional; it is eternal. It is the satisfaction of being with God, seeing Christ, worshiping the Lamb, and dwelling in the presence of the Spirit.

Heaven is the realm where the redeemed are fully alive.

The Redeemed Are Home

Above all, the redeemed stand before the Throne because they are home.

Home with God. Home with Christ. Home with the Spirit. Home with the angels. Home with the saints. Home with the Lamb.

Heaven is not merely the place where the redeemed go. It is the place where the redeemed belong.

Chapter Seven — *The Worship of Heaven*

Heaven is not defined first by scenery, nor by architecture, nor by the multitude of its inhabitants. Heaven is defined by worship — pure, intelligent, ceaseless worship rising toward the Throne and the Lamb. Worship is not an activity in Heaven; it is the atmosphere. It is the life of the redeemed, the joy of the angels, the response of the elders, and the eternal proclamation of the living creatures.

Heaven is the realm where God is seen, and therefore the realm where God is worshiped.

Worship Begins With Revelation

Worship in Heaven is not emotional impulse. It is not ritual. It is not tradition.

It is revelation.

The redeemed worship because they see the Lamb. The angels worship because they behold the Throne. The elders worship because they witness the glory of God. The living creatures worship because they stand nearest to holiness.

Heaven's worship is the natural response of creatures who behold God without veil.

The Worship of the Living Creatures

The closest voices to the Throne are the living creatures.

“Holy, holy, holy, Lord God Almighty.” (Revelation 4:8)

Their worship is ceaseless — not because they are compelled, but because they are overwhelmed. They behold God’s holiness directly, and their cry is the echo of that vision.

Their worship reveals:

- **God’s holiness**
- **God’s power**
- **God’s eternity**
- **God’s sovereignty**

They proclaim what they see, and what they see is infinite.

The Worship of the Elders

The elders respond to the worship of the living creatures.

“The four and twenty elders fall down before him.” (Revelation 4:10)

Their crowns are not symbols of their greatness; they are symbols of God’s greatness. They cast them down because all authority belongs to the One upon the Throne.

Their worship reveals:

- **Humility**
- **Submission**
- **Gratitude**
- **Adoration**

The elders fall because God is worthy.

The Worship of the Angels

The angels surround the Throne in innumerable ranks, and their worship rises like thunder.

"Worthy is the Lamb that was slain." (Revelation 5:12)

Their worship is intelligent. Their worship is informed. Their worship is joyful.

They worship the Lamb because they understand redemption — they witnessed the fall, the incarnation, the cross, the resurrection, and the ascension. Their worship is the testimony of divine victory.

The Worship of the Redeemed

The redeemed join the angels, not replacing them but joining them.

"A great multitude… cried with a loud voice." (Revelation 7:9–10)

Their worship is loud because their salvation is great. Their worship is joyful because their Redeemer is glorious. Their worship is pure because their robes are white.

They worship the Lamb because He redeemed them. They worship God because He saved them. They worship with palms because He triumphed for them.

Their worship is the echo of grace.

The Worship of All Creation

Revelation 5 reaches its crescendo:

"Every creature… heard I saying, Blessing, and honour, and glory, and power." (Revelation 5:13)

Heaven's worship expands outward until all creation joins the chorus — angels, elders, redeemed, living creatures, and every creature in Heaven, earth, and sea.

This is the fullness of worship: All voices rising toward the Throne. All hearts turned toward the Lamb. All creation acknowledging God.

Heaven is the realm where worship is universal.

The Nature of Heavenly Worship

Heaven's worship is:

- **Ceaseless — because God's glory is endless**
- **Unified — because all creatures behold the same God**
- **Intelligent — because worship flows from revelation**
- **Joyful — because salvation is complete**
- **Holy — because the Throne is holy**
- **Christ-centered — because the Lamb is central**

Worship is not an event in Heaven. It is the life of Heaven.

The Lamb at the Center of Worship

All worship in Heaven flows toward the Lamb.

He is the theme of the song. He is the object of the praise. He is the joy of the redeemed. He is the delight of the angels. He is the glory of the elders. He is the proclamation of the living creatures.

Heaven worships the Lamb because Heaven exists through the Lamb.

Chapter Eight — *The Holy Spirit in Heaven*

Heaven is the realm where God is unveiled — Father upon the Throne, the Lamb in the midst of the Throne, and the Holy Spirit proceeding from the Throne in eternal fullness. The Spirit is not absent from Heaven, nor confined to Earth, nor limited by His indwelling of the redeemed. He is God, and therefore He is eternally present in Heaven in His own divine glory.

This chapter reveals the Holy Spirit as Scripture presents Him: before the Throne, proceeding from the Throne, indwelling the redeemed, illuminating the New Jerusalem, and completing the eternal communion of the Trinity.

Heaven is not fully understood until the Spirit is seen.

The Spirit Before the Throne

Revelation opens the curtain:

“Seven lamps of fire burning before the throne, which are the seven Spirits of God.” (Revelation 4:5)

This is not seven different spirits. It is the sevenfold fullness of the Holy Spirit — His perfection, His completeness, His infinite operations.

The Spirit burns before the Throne as:

- **Light**
- **Holiness**
- **Illumination**
- **Revelation**
- **Purity**
- **Power**
- **Presence**

He is not distant from the Throne. He is before it, illuminating Heaven with divine fire.

The Spirit is the eternal flame of God’s presence.

The Spirit Proceeding From the Throne

Revelation 22 unveils another mystery:

“A pure river of water of life… proceeding out of the throne of God and of the Lamb.” (Revelation 22:1)

This river is the Spirit.

He proceeds eternally from the Father and the Son — the living water of Heaven, flowing through the New Jerusalem, sustaining its joy, refreshing its inhabitants, and filling eternity with divine life.

The Spirit is:

- **The river of life**
- **The flow of divine joy**
- **The movement of eternal communion**

- **The breath of Heaven's atmosphere**

Heaven is alive because the Spirit proceeds.

The Spirit Indwelling the Redeemed — in Heaven

On earth, the Spirit indwells the redeemed as Comforter, Seal, Witness, Sanctifier, and Guide.

In Heaven, His indwelling is perfected.

The Spirit fills the redeemed with:

- **Perfect joy**
- **Perfect communion**
- **Perfect holiness**
- **Perfect understanding**
- **Perfect worship**

The Spirit's indwelling does not cease in Heaven. It becomes complete.

The redeemed stand before the Throne filled with the Spirit, worshiping the Father and the Lamb through the Spirit who dwells in them eternally.

The Spirit is the life of the redeemed.

The Spirit Illuminating the New Jerusalem

Revelation declares:

"The Lamb is the light thereof." (Revelation 21:23)

But the Spirit is the illumination of that light — the One who reveals the Lamb, who makes His glory known, who fills the city with understanding, joy, and radiance.

The Spirit is the divine illumination of Heaven:

- **Revealing the Lamb**
- **Unveiling the Father**

- **Filling the redeemed with sight**
- **Flooding the city with brightness**

The Spirit is the eternal light within the eternal Light.

The Spirit and the Worship of Heaven

Heaven's worship is Trinitarian.

The redeemed worship the Father. They adore the Lamb. They are filled with the Spirit.

The Spirit empowers their worship, lifts their voices, fills their hearts, and unites their praise with the angels and elders.

Heaven's worship is:

- **Spirit-filled**
- **Spirit-empowered**
- **Spirit-illuminated**
- **Spirit-unified**

The Spirit is the breath of Heaven's worship.

The Spirit and the Trinity in Heaven

Your question asked the heart of the matter:

Does the Spirit complete the Trinity in Heaven through His indwelling of the redeemed?

The answer is deeper:

The Spirit completes the Trinity in Heaven by being:

- **Before the Throne**
- **Proceeding from the Throne**
- **Indwelling the redeemed**
- **Illuminating the Lamb**

- **Filling the New Jerusalem**

The Trinity is fully present in Heaven:

- **The Father enthroned**
- **The Son in the midst of the Throne**
- **The Spirit proceeding from the Throne**

Heaven is the realm where the Trinity is unveiled, worshiped, and eternally present.

The Spirit as the Life of Heaven

The Spirit is the life of Heaven.

He is the river. He is the fire. He is the breath. He is the illumination. He is the communion. He is the joy. He is the fullness.

Heaven is Heaven because the Spirit is there.

Chapter Nine — *The Joy of Heaven*

Heaven is the realm where joy is not fragile, not intermittent, not threatened, and not diminished. Joy in Heaven is full, eternal, unbroken, and shared. It is the joy of God, the joy of the Lamb, the joy of the Spirit, the joy of the angels, and the joy of the redeemed — all rising together in one radiant harmony.

Joy is not an accessory of Heaven. Joy is the life of Heaven.

The Joy of God

Joy begins with God Himself.

Scripture reveals God not as a distant sovereign, but as One who rejoices in His works, delights in His people, and finds pleasure in His purposes. Heaven is filled with joy because Heaven is filled with God, and God is the fountain of joy.

The joy of Heaven is:

- **God's joy in His creation**

- **God’s joy in His redemption**
- **God’s joy in His Son**
- **God’s joy in His people**

Heaven is the realm where God’s joy is unveiled.

The Joy of the Lamb

The Lamb is the center of Heaven’s joy.

Heaven rejoices because the Lamb has triumphed. Heaven rejoices because the Lamb has redeemed. Heaven rejoices because the Lamb has conquered death. Heaven rejoices because the Lamb has opened the scroll.

The Lamb’s wounds are the source of Heaven’s joy. His victory is the anthem of Heaven’s song. His presence is the brightness of Heaven’s radiance.

The Lamb is the joy of the redeemed.

The Joy of the Spirit

The Spirit is the river of joy flowing through Heaven.

He proceeds from the Throne as living water, filling the New Jerusalem with divine delight. His indwelling of the redeemed becomes perfect joy — unbroken communion, unclouded understanding, and unending satisfaction.

The Spirit is:

- **The breath of joy**
- **The river of joy**
- **The illumination of joy**
- **The communion of joy**

Heaven is joyful because the Spirit fills it.

The Joy of the Angels

The angels rejoice continually.

“There is joy in the presence of the angels of God over one sinner that repenteth.” (Luke 15:10)

Their joy is intelligent, informed, and eternal. They rejoice in God’s holiness. They rejoice in God’s sovereignty. They rejoice in God’s redemption. They rejoice in the Lamb’s victory.

The angels do not envy the redeemed. They rejoice in them.

Heaven is the realm where angelic joy is unceasing.

The Joy of the Redeemed

The redeemed enter Heaven not with trembling, but with joy.

Their joy is:

- **The joy of forgiveness**
- **The joy of salvation**
- **The joy of seeing Christ**
- **The joy of perfected holiness**
- **The joy of eternal life**
- **The joy of belonging to God**

Their joy is not fragile. Their joy is not threatened. Their joy is not diminished.

Their joy is eternal because their salvation is eternal.

The Joy of Eternal Fellowship

Heaven is the realm where fellowship is perfect.

The redeemed rejoice because they are:

- **With God**
- **With Christ**
- **With the Spirit**

- **With the angels**
- **With the saints**
- **With the redeemed of all ages**

There is no loneliness in Heaven. There is no isolation in Heaven. There is no separation in Heaven.

Heaven is the realm of perfect communion, and communion produces perfect joy.

The Joy of Eternal Life

Eternal life is not merely endless existence. It is endless joy.

The redeemed hunger no more. They thirst no more. They sorrow no more. They fear no more. They weep no more.

Their joy is the joy of life without death, love without loss, holiness without struggle, and worship without weariness.

Eternal life is eternal joy.

The Joy of the New Jerusalem

The New Jerusalem is the city of joy.

Its foundations shine. Its gates gleam. Its streets glow. Its river flows. Its tree bears fruit. Its light never dims.

The city is radiant because the Lamb is its light and the Spirit is its life. The redeemed walk in joy because they walk in the presence of God.

The New Jerusalem is the homeland of joy.

The Fullness of Joy

Scripture declares:

“In thy presence is fulness of joy.” (Psalm 16:11)

Heaven is the realm where joy is full — not partial, not intermittent, not threatened. Full joy is the natural result of full presence.

Heaven is Heaven because God is there. And where God is, joy is full.

Chapter Ten — *The Life of Heaven*

Heaven is not merely the place where life continues. It is the place where life begins in its fullness. Earthly life is the shadow; heavenly life is the substance. Earthly life is the seed; heavenly life is the bloom. Earthly life is the pilgrimage; heavenly life is the homeland.

Heaven is the realm where life is unbroken, unending, unthreatened, and undefiled — life as God intended it, life as Christ purchased it, life as the Spirit perfects it.

Heaven is the country of eternal life.

The Life That Flows From God

Life in Heaven begins with God Himself.

He is not merely the giver of life; He is life.

"With thee is the fountain of life." (Psalm 36:9)

Heaven is filled with life because Heaven is filled with God. The redeemed live because God lives. The angels live because God lives. The city shines because God lives. The river flows because God lives.

Life in Heaven is the outflow of God's own being.

The Life That Flows From the Lamb

The Lamb is the center of heavenly life.

Heaven lives because the Lamb lives. Heaven rejoices because the Lamb reigns. Heaven worships because the Lamb is worthy.

The Lamb's resurrection is the heartbeat of Heaven. His victory is the pulse of eternity. His presence is the radiance of the redeemed.

Heaven is the realm where the Lamb's life becomes the life of His people.

The Life That Flows From the Spirit

The Spirit is the river of life in Heaven.

"A pure river of water of life… proceeding out of the throne of God and of the Lamb." (Revelation 22:1)

This river is not symbolic. It is the eternal procession of the Spirit — the life of God flowing through the city of God to the people of God.

The Spirit fills Heaven with:

- **Life**
- **Joy**
- **Communion**
- **Illumination**
- **Holiness**

Heaven is alive because the Spirit proceeds.

The Life of the Redeemed

The redeemed do not merely exist in Heaven. They live.

Their life is:

- **Conscious**
- **Joyful**
- **Holy**
- **Eternal**
- **Perfected**
- **Unbroken**

They hunger no more. They thirst no more. They sorrow no more. They fear no more. They die no more.

Their life is the life of Christ, given without measure, received without interruption, enjoyed without end.

The Life of Eternal Fellowship

Heaven is the realm where fellowship is perfect.

The redeemed live in communion with:

- **God the Father**
- **The Lamb**
- **The Holy Spirit**
- **The angels**
- **The saints**
- **The redeemed of all ages**

There is no distance. There is no division. There is no misunderstanding. There is no separation.

Life in Heaven is life together — perfect unity, perfect love, perfect joy.

The Life of Eternal Worship

Worship in Heaven is not an event. It is life.

The redeemed live by worship. The angels live by worship. The elders live by worship. The living creatures live by worship.

Worship is the breath of Heaven, the language of Heaven, the joy of Heaven, the life of Heaven.

To live in Heaven is to worship.

The Life of Eternal Purpose

Heaven is not idle.

The redeemed serve. The angels minister. The elders proclaim. The living creatures adore.

Heaven is the realm where purpose is perfect — no frustration, no failure, no fatigue.

The redeemed live with eternal purpose, eternal joy, eternal strength.

Life in Heaven is meaningful because God is meaningful.

The Life of the New Jerusalem

The New Jerusalem is the city of life.

Its river flows. Its tree bears fruit. Its leaves heal. Its light shines. Its gates welcome. Its foundations gleam.

The city is alive because God dwells there, the Lamb reigns there, and the Spirit fills it.

The New Jerusalem is the homeland of eternal life.

The Fullness of Life

Scripture declares:

"I am come that they might have life, and that they might have it more abundantly." (John 10:10)

Heaven is the fulfillment of that promise.

Life abundant. Life eternal. Life perfected. Life unveiled. Life shared. Life divine.

Heaven is Heaven because life is full.

Chapter Eleven — *The New Jerusalem*

The New Jerusalem is not a symbol of hope. It is not a metaphor for spiritual renewal. It is not the poetic imagination of John's exile.

The New Jerusalem is a city — real, structured, measured, founded, illuminated, inhabited, and prepared. It is the final manifestation of Heaven, the eternal home of the redeemed, the union of Heaven and the renewed Earth, the place where God dwells with His people forever.

The New Jerusalem is the consummation of all divine promises.

The Descent of the City

John beholds the moment creation has awaited:

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven.” (Revelation 21:2)

The city does not rise from Earth. It descends from Heaven.

It is not built by human hands. It is prepared by God.

It is not the achievement of man. It is the gift of God.

The descent of the city is the marriage of Heaven and Earth — the eternal union of God’s dwelling with God’s creation.

The Appearance of the City

John describes the city with language stretched to its limits:

“Prepared as a bride adorned for her husband.” (Revelation 21:2)

This is not sentiment. It is splendor.

The city is adorned with:

- **Purity**
- **Radiance**
- **Beauty**
- **Perfection**
- **Glory**

The New Jerusalem is the bride-city — the place prepared for the redeemed, the home prepared by Christ, the dwelling prepared by God.

Its beauty is the beauty of holiness.

The Presence of God in the City

The greatest revelation of the New Jerusalem is not its architecture, but its Presence.

“Behold, the tabernacle of God is with men.” (Revelation 21:3)

God dwells there. Christ dwells there. The Spirit fills there.

The redeemed do not visit God. They live with God.

The New Jerusalem is the eternal home of divine presence — the realm where God is not distant, not veiled, not approached through sacrifice, not glimpsed through symbols.

He is with His people.

The Absence That Defines the City

The New Jerusalem is defined not only by what is present, but by what is absent.

John declares:

- **No death**
- **No sorrow**
- **No crying**
- **No pain**
- **No curse**
- **No night**
- **No temple**

The absence of the temple is the greatest absence of all:

“For the Lord God Almighty and the Lamb are the temple of it.” (Revelation 21:22)

The city needs no temple because God Himself is the dwelling.

The absence of sorrow is the triumph of redemption. The absence of death is the triumph of resurrection. The absence of night is the triumph of divine light.

The New Jerusalem is the realm where loss is impossible.

The Architecture of the City

John is commanded to measure the city — not because God needs measurements, but because the city is real.

The city has:

- **Walls great and high**
- **Gates of pearl**
- **Foundations of precious stones**
- **Streets of pure gold**
- **Dimensions perfect and symmetrical**

The foundations gleam with twelve stones — jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, amethyst.

These are not metaphors. They are materials.

The city is the masterpiece of God.

The Light of the City

The New Jerusalem has no sun, no moon, no night.

"The Lamb is the light thereof." (Revelation 21:23)

The Lamb illuminates the city. His glory fills every street. His radiance shines through every gate. His presence brightens every dwelling.

The Spirit reveals that light. The redeemed walk in that light. The nations are healed by that light.

The New Jerusalem is the city of eternal illumination.

The River of Life

At the center of the city flows a river:

"A pure river of water of life, clear as crystal." (Revelation 22:1)

This river is the Spirit — the life of God flowing from the Throne of God and the Lamb, filling the city with joy, refreshing the redeemed, sustaining eternal life.

The river is not symbolic. It is the procession of the Spirit.

The city is alive because the Spirit flows.

The Tree of Life

Beside the river stands the tree of life:

"Which bare twelve manner of fruits… and the leaves of the tree were for the healing of the nations." (Revelation 22:2)

The tree is not myth. It is restoration.

Its fruit is eternal nourishment. Its leaves are eternal healing. Its presence is eternal blessing.

The tree of life is the fulfillment of Eden — not a return to the garden, but the perfection of the garden in the city of God.

The Citizens of the City

The New Jerusalem is inhabited by:

- **God the Father**
- **The Lamb**
- **The Holy Spirit**
- **The angels**
- **The redeemed of all ages**

The redeemed do not visit the city. They dwell in it.

They walk its streets. They drink from its river. They eat from its tree. They worship in its light. They live in its presence.

The New Jerusalem is the eternal home of the people of God.

The Eternity of the City

The city does not age. It does not fade. It does not crumble. It does not dim.

It is eternal because God is eternal. It is perfect because Christ is perfect. It is alive because the Spirit is alive.

The New Jerusalem is the everlasting country of the redeemed.

CHAPTER TWELVE —

THE APPROACHING COUNTRY

There comes a moment in every believer's journey when Heaven is no longer a distant doctrine but a nearing country. It is not imagination, nor wish, nor escape. It is the quiet certainty that the world we see is not the world that lasts, and that the world which lasts is drawing nearer with every breath. Heaven begins to rise on the horizon like a shoreline after a long voyage—first faint, then unmistakable, then impossibly beautiful.

The soul senses it before the mind can explain it. A softening of fear. A loosening of the world's grip. A clarity that was not there before. It is the Spirit's whisper, the gentle persuasion that the Father's house is not far, and that the One who prepares it is already preparing us. Heaven is not merely the destination; it is the transformation that begins long before arrival.

There is a radiance to this awakening. Not the blinding brilliance of noon, but the first light of dawn—the kind that reveals without overwhelming. It touches the edges of sorrow and makes them bearable. It rests upon old wounds and makes them quiet. It falls upon the weary like a promise that cannot be revoked. Heaven's light is not loud. It is steady, patient, and kind.

And there is a hush. Not silence, but the stillness that comes when every lesser voice fades. The noise of fear, the clamor of regret, the ache of unanswered questions—all of it settles. The soul stands in a calm it did not create. Heaven teaches us how to be still long before we enter its gates. It teaches us to listen for the voice that speaks without sound, the voice that has guided us since childhood, the voice that will welcome us home.

Yet above all, there is expectancy. Creation itself seems to lean forward. The saints who have gone before are not lost; they are waiting. The angels who minister unseen are not distant; they are near. The Lord who redeemed us is not far; He is approaching. Heaven is not static. It is alive with anticipation, alive with the unfolding of God's eternal purpose,

alive with the certainty that everything broken will be mended and everything dim will be made bright.

This expectancy is not anxiety. It is hope in its purest form. It is the assurance that the story is not ending but opening. The believer begins to understand that Heaven is not the conclusion of life but the beginning of life as God intended it. Every sorrow endured, every burden carried, every prayer whispered in the dark becomes part of the tapestry that will one day shine with meaning.

Heaven is the country where all things are restored. The land where memory is healed. The realm where love is perfected. The place where the Lamb leads His people to living fountains of waters, and where God Himself wipes away every tear. It is the home we have never seen yet somehow recognize. It is the inheritance reserved, the glory prepared, the promise kept.

And when the moment comes—whether in quiet passing or sudden glory—the soul will not enter as a stranger. It will enter as one expected, one known, one loved. Heaven will not surprise the believer. It will feel like the fulfillment of every longing, the answer to every ache, the completion of every hope.

For the country we approach is the country we were made for.

Chapter Thirteen — *The Consummation of All Things*

Heaven is not merely the final destination of the redeemed. It is the consummation of all divine purpose — the completion of creation, the fulfillment of prophecy, the triumph of redemption, the unveiling of glory, and the eternal reign of God. Every chapter before this has revealed a facet of Heaven: its country, its city, its throne, its Lamb, its Spirit, its angels, its redeemed, its joy, its life, its kingdom.

Now all these realities converge. Heaven reaches its fullness. God completes His work. Eternity opens. Time yields. Creation is renewed. The redeemed enter their everlasting home.

This is the consummation of all things.

The End That Is a Beginning

Scripture does not describe the end of the world as annihilation. It describes it as renewal.

“Behold, I make all things new.” (Revelation 21:5)

Not all new things — but all things new.

The old creation is not discarded. It is transformed. The curse is lifted. The corruption is removed. The brokenness is healed. The darkness is banished.

The consummation is not destruction. It is restoration.

The Union of Heaven and Earth

The climax of Revelation is not the escape of the redeemed to Heaven. It is the descent of Heaven to Earth.

“The holy city, new Jerusalem, coming down from God out of heaven.” (Revelation 21:2)

Heaven does not remain distant. Heaven descends. Heaven joins Earth. Heaven becomes the dwelling of God with man.

The consummation is the marriage of Heaven and Earth — the eternal union of God’s realm with God’s creation.

The Dwelling of God With His People

The greatest revelation of the consummation is not the city, nor the river, nor the tree, nor the light.

It is God Himself.

“Behold, the tabernacle of God is with men.” (Revelation 21:3)

God dwells with His people. Christ dwells with His redeemed. The Spirit fills the city.

No veil. No distance. No separation. No temple.

The consummation is the eternal presence of God.

The Removal of All Sorrow

The consummation is defined not only by what is present, but by what is absent.

“God shall wipe away all tears.” (Revelation 21:4)

This is not poetic sentiment. It is divine action.

God Himself removes:

- **Every tear**
- **Every sorrow**
- **Every pain**
- **Every fear**
- **Every loss**
- **Every death**

The consummation is the triumph of comfort.

The Triumph of the Lamb

The Lamb stands at the center of the consummation.

His wounds are the reason the redeemed stand in glory. His blood is the reason the city descends. His victory is the reason death is destroyed. His reign is the reason the Kingdom is eternal.

"The Lamb is the light thereof." (Revelation 21:23)

The consummation is the eternal reign of the Lamb.

The Fullness of the Spirit

The Spirit completes the consummation.

He proceeds from the Throne as the river of life. He fills the redeemed with eternal joy. He illuminates the Lamb's glory. He sustains the life of the city. He perfects communion. He completes holiness.

The consummation is the Spirit's eternal fullness.

The Glory of the Redeemed

The redeemed do not merely enter the consummation. They shine in it.

“Then shall the righteous shine forth as the sun.” (Matthew 13:43)

Their glory is not their own. It is the glory of Christ reflected in them.

They reign. They worship. They serve. They rejoice. They live. They belong.

The consummation is the redeemed’s eternal inheritance.

The Restoration of All Creation

Paul declares:

“The creation itself shall be delivered.” (Romans 8:21)

Creation is not abandoned. It is liberated.

The consummation restores:

- **Light**
- **Life**
- **Beauty**
- **Order**
- **Harmony**
- **Purpose**

The consummation is the renewal of all creation.

The Final Triumph of God

The consummation reaches its highest declaration:

“That God may be all in all.” (1 Corinthians 15:28)

This is the end of all ends — the Father enthroned, the Son reigning, the Spirit filling, the angels serving, the redeemed worshiping, the city shining, the river flowing, the tree bearing fruit.

The consummation is the eternal revelation of God.

The Eternal Day

The consummation is not a moment. It is an eternity.

No night. No darkness. No shadow. No ending.

The consummation is the eternal day of God.

Appendix I — *Death, Destiny, and the Triumph of Christ*

Death is the one appointment no human escapes. It comes to kings and servants, saints and sinners, the strong and the frail. It interrupts plans, divides families, and casts a shadow over every earthly joy.

Yet Scripture does not treat death as a mystery without meaning. It reveals what death is, what follows it, and how Christ has conquered it.

This Appendix stands as a theological prequel to the book — the doorway through which every soul passes before the gates of Heaven open.

What Happens When All People Die?

Scripture teaches that every person continues in conscious existence after physical death. Death is not extinction. Death is not sleep of the soul. Death is not the end of personhood.

Death is separation — the separation of the soul from the body.

The body returns to the earth. The soul returns to God.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Ecclesiastes 12:7)

Every human being enters the spiritual realm immediately.

There is no wandering. No delay. No unconscious interval.

Death is a doorway, not a destination.

Where Does the Individual Go?

Scripture reveals two destinations:

1. The Redeemed — Into the Presence of Christ

"Absent from the body… present with the Lord." (2 Corinthians 5:8)

The redeemed enter conscious fellowship with Christ. Not yet resurrected, not yet glorified, but alive, aware, comforted, and secure.

Jesus told the thief:

"Today shalt thou be with me in paradise." (Luke 23:43)

This is the intermediate state — the redeemed with Christ, awaiting resurrection, awaiting the New Jerusalem, awaiting the consummation.

2. The Unredeemed — Into Separation from God

Jesus spoke soberly:

"Where I am, ye cannot come." (John 8:21)

The unredeemed enter conscious separation — not annihilation, not sleep, but the absence of God's presence, the absence of hope, the absence of redemption.

This is not cruelty. It is the consequence of rejecting the only source of life.

What Determines Where the Individual Goes?

One thing. Only one.

Faith in Christ.

Not merit. Not morality. Not achievement. Not religious performance.

Jesus said:

"He that believeth in me, though he were dead, yet shall he live." (John 11:25)

And again:

"Whosoever liveth and believeth in me shall never die." (John 11:26)

Faith unites the soul to Christ. Unbelief leaves the soul alone.

The redeemed enter life. The unredeemed remain in death.

What Is Physical Death?

Physical death is the temporary separation of body and soul.

It is not the end of the person. It is not the end of consciousness. It is not the end of identity.

It is the end of earthly life and the beginning of eternal existence.

Scripture calls death an enemy — but a defeated one.

"The last enemy that shall be destroyed is death." (1 Corinthians 15:26)

Death is real. But death is not final.

How Has Death Been Abolished in Christ?

Christ abolished death in four ways:

1. He Entered Death

He did not avoid it. He embraced it.

2. He Conquered Death

He rose bodily, breaking death's power, shattering its permanence.

3. He Transformed Death

For the redeemed, death is no longer a prison. It is a passage.

4. He Will Destroy Death Forever

"Death is swallowed up in victory." (1 Corinthians 15:54)

Death remains for now, but its doom is sealed.

Jesus' Words in John 11 — The Heart of All Hope

Standing before Lazarus' tomb, surrounded by grief, Jesus spoke the most decisive words ever uttered about death:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25)

This is the promise for the redeemed:

- **Death cannot hold them.**
- **The grave cannot keep them.**
- **The darkness cannot silence them.**

And then He added:

"Whosoever liveth and believeth in me shall never die." (John 11:26)

The redeemed die physically, but they do not die spiritually. They pass from life to life.

Later He said to Martha:

"Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John 11:40)

This is the promise of Heaven — the glory of God revealed to those who believe.

Why This Appendix Matters

Heaven is not an abstract hope. It is the answer to death. It is the triumph over the grave. It is the fulfillment of Christ's promise. It is the destiny of the redeemed.

This Appendix stands as the theological foundation beneath the entire book. It explains why Heaven matters, why Christ's return matters, why resurrection matters, why faith matters.

It is the prequel to glory.

Appendix II — *The Final Battle and the Passing of the Old World*

Before the gates of Heaven open, before the New Jerusalem descends, before the redeemed shine as the sun, before the Lamb reigns in unveiled glory—

there is a final day.

A day of fire. A day of judgment. A day of triumph. A day of return.

This Appendix stands as the prequel to the country of Heaven, the last chapter of the old creation, the moment when time yields to eternity and the King appears.

The Gathering Storm

Scripture speaks of a final conflict — not myth, not symbol, not imagination — but a real battle in a real world that has reached the end of its rebellion.

"He gathered them together into a place called in the Hebrew tongue Armageddon." (Revelation 16:16)

Armageddon is not the triumph of evil. It is the last gasp of a world in defiance of God.

The nations rage. The kings assemble. The armies gather. The darkness deepens.

The world prepares for war against the Lamb.

The Fiery Unveiling of Christ

Then Heaven opens.

Not twice. Not secretly. Not in stages.

One return. One appearing. One unveiling.

"Behold, he cometh with clouds; and every eye shall see him." (Revelation 1:7)

Christ returns in fire.

"Our God is a consuming fire." (Hebrews 12:29)

The sky burns with His glory. The nations tremble at His presence. The armies fall before His word. The darkness is pierced by His light.

He does not return as a suffering servant. He returns as the conquering King.

His robe is dipped in blood — His own blood, shed for redemption, now the emblem of His victory.

His name is called Faithful and True.

The Destruction of Evil

The battle is not long.

The armies of the world cannot withstand the One who spoke creation into being. The kings of the earth cannot resist the King of kings. The darkness cannot endure the brightness of His coming.

"He shall smite the nations." (Revelation 19:15)

The beast falls. The false prophet is cast down. The enemies of God are consumed. The rebellion ends.

Armageddon is not the triumph of evil. It is the triumph of Christ.

The Catching Up of the Redeemed

In the same moment of His appearing, the redeemed are gathered.

"We shall be caught up… to meet the Lord in the air." (1 Thessalonians 4:17)

Not before His coming. Not after His coming. But at His coming.

The dead in Christ rise. The living in Christ are transformed. Mortality puts on immortality. Corruption puts on incorruption.

The redeemed are caught up — not to escape the world, but to welcome the King.

They rise to meet Him as He descends in glory to judge the world and renew creation.

The Fiery Passing of the Old World

The old creation cannot endure the presence of the Holy One.

“The elements shall melt with fervent heat.” (2 Peter 3:10)

This is not annihilation. It is purification.

Fire consumes the corruption. Fire dissolves the curse. Fire removes the stain of sin. Fire prepares the world for renewal.

The old world passes away in the fire of divine holiness.

The Opening of Eternity

When the fire has done its work, when the rebellion is ended, when the redeemed stand with the Lamb, when the old world has yielded to the new—

eternity opens.

The New Jerusalem descends. The Throne is revealed. The Lamb shines. The Spirit flows. The redeemed enter. The angels rejoice. The Kingdom begins.

Everything in this book — the Throne, the Lamb, the Spirit, the angels, the redeemed, the joy, the life, the city, the Kingdom—

unfolds after this moment.

This Appendix is the doorway. Heaven is the country beyond it.

Why This Matters

Heaven is not an abstract hope. It is the answer to Armageddon. It is the triumph after the fire. It is the home after the battle. It is the life after the resurrection. It is the Kingdom after the judgment. It is the glory after the unveiling.

Heaven is significant because the world ends. Heaven is precious because Christ returns. Heaven is radiant because evil is destroyed. Heaven is eternal because the old creation passes away.

Heaven is the consummation of all things.

Appendix III — *The Final Call of God Before the End*

Does God give a final, universal "altar call" to all creatures before death, before the return of Christ, before the final judgment — even to fallen angels?

The King James Scriptures speak with clarity, finality, and gravity. What follows is a complete, merged exposition.

I. The Nature of the Final Call

The Bible teaches that the final call is already happening. It is not a future cosmic announcement. It is not a last-minute universal appeal. It is not a final opportunity before Christ appears.

This present age — the age of the Gospel — *is* the final call.

- ***"Behold, now is the accepted time; behold, now is the day of salvation."*** **(2 Corinthians 6:2)**

God's invitation is not postponed to the end. It is proclaimed now, through the preaching of Christ crucified and risen.

II. No Additional Universal Call Before Christ's Return

Scripture never describes a final, global, last-chance invitation immediately before the Second Coming. Instead, Christ's return is portrayed as sudden, final, and dividing.

- ***"As the lightning… so shall also the coming of the Son of man be."*** **(Matthew 24:27)**
- ***"Two shall be in the field; the one shall be taken, and the other left."*** **(Matthew 24:40)**

There is no pause for repentance. No moment of reconsideration. No universal appeal.

When Christ appears, mercy ends.

- ***"When once the master of the house is risen up, and hath shut to the door…"*** **(Luke 13:25)**

Once the door is shut, it is shut forever.

III. The Gospel Is the Final Call — Already Given

Jesus taught that the Gospel must be preached to all nations before the end:

- ***"This gospel of the kingdom shall be preached in all the world… and then shall the end come."*** **(Matthew 24:14)**

This preaching is the final call. Not a future event. Not a last-minute appeal. Not a cosmic broadcast.

The Gospel going forth now — through Scripture, preaching, missions, witness — is God's last invitation to humanity.

There is no additional "final call" beyond this.

IV. No Salvation Offered to Fallen Angels — Now or Ever

Fallen angels have no offer of salvation.

- ***"God spared not the angels that sinned, but cast them down to hell… to be reserved unto judgment."*** **(2 Peter 2:4)**
- ***"The angels which kept not their first estate… he hath reserved in everlasting chains."*** **(Jude 6)**

And most decisively:

- ***"He took not on him the nature of angels."*** **(Hebrews 2:16)**

Christ did not become an angel. Christ did not die for angels. Christ did not redeem angels.

Their judgment is fixed, even before the end. There is no altar call for them — not now, not later.

V. Why God Does Not Give a Final Universal Call Before the End

1. Because the Gospel is already universal

The Gospel has gone forth to all nations. This is the final call.

2. Because Christ's return is not a negotiation

It is judgment, not invitation.

3. Because salvation requires faith

And faith is impossible when Christ is visibly present.

4. Because salvation requires repentance

And repentance requires the heart — which is fixed at death.

5. Because angels are not candidates for redemption

Their fate is sealed by their own rebellion.

VI. The True Final Call Is Happening Now

The last invitation is not in the future. It is not at the end. It is not at Christ's return.

It is now, in the Gospel:

- ***"Whosoever will, let him take the water of life freely."*** **(Revelation 22:17)**

This is the final call. This is the last chance. This is the day of salvation.

There is no other.

VII. The Good News Behind the Hard Truth

The absence of a future universal call is not a sign of God's severity — it is a sign of His urgency and love.

He calls now. He pleads now. He warns now. He saves now. He opens Heaven now. He offers Christ now.

The door is gloriously open — but only in this life.

Epilogue — The Near Country

Heaven is nearer than we think.

Not because we can see it, but because the One who fills it walks beside us even now. The country of God is not distant; it leans toward us, presses upon our sorrows, whispers through our hopes, and waits with a patience that is older than creation.

We have traced its river. We have beheld its city. We have listened to its angels. We have stood before its Throne. We have watched the Lamb shine. We have followed the Spirit's river. We have walked with the redeemed. We have entered the eternal day.

And now, at the end of all pages, one truth remains:

Heaven is the country where God keeps His promises.

It is the country where tears are wiped away and never return. It is the country where death is abolished and cannot rise. It is the country where sorrow is healed and cannot wound. It is the country where night is banished and cannot fall.

It is the country where the Lamb reigns, where the Spirit fills, where the Father dwells, where the redeemed shine, where the angels rejoice, where the Kingdom endures.

Heaven is not merely the end of the story. It is the fulfillment of every longing that ever stirred the human heart.

For those who have buried what they loved, Heaven is the promise that love is not lost. For those who have walked through darkness, Heaven is the assurance that light is stronger. For those who have suffered, Heaven is the certainty that joy is deeper. For those who have feared death, Heaven is the declaration that Christ has conquered.

He said:

"I am the resurrection, and the life." John 11:25

And again:

"Whosoever liveth and believeth in me shall never die." John 11:26

This is the promise that carries us. This is the hope that steadies us. This is the truth that opens Heaven.

When the last breath is drawn, when the final step is taken, when the veil lifts, when faith becomes sight, when time yields to eternity—

the gates will open, the river will shine, the tree will bear fruit, the angels will rejoice, the redeemed will welcome, and the Lamb Himself will call you by name.

This is the near country. This is the promised home. This is the glory prepared before the foundation of the world.

This is Heaven.

Author's Biography

Jim Giatas

Jim Giatas is an American author, poet, theologian, and musician whose work blends biblical depth with lyrical clarity. Born into a family marked by faith, tenderness, and quiet strength, Jim's earliest understanding of God came not from books but from the lives of those closest to him — a father whose courage and devotion shaped his imagination, a mother whose gentleness revealed the heart of Christ, and a sister whose kindness has remained a steady light throughout his life.

Jim grew up in Fredonia, NY, later living in Manhattan before returning to Fredonia, where he continues to write, compose, and reflect. His work is deeply influenced by Scripture, Orthodox spirituality, and the contemplative tradition, drawing readers into a reverent encounter with the unseen realm. His interests range from biblical angelology to investigative research, from classic cinema to the geography of Niagara, from theological study to the quiet beauty of everyday life.

Before becoming an author, Jim was the lead guitarist and singer of *The Wretched Group*, a 1960s rock ensemble whose music carried the raw energy of youth and the early stirrings of artistic identity. Decades later, the band reunited after thirty-one years — a moment that affirmed the enduring power of friendship, memory, and shared creativity.

Jim is the author of devotional, theological, poetic, and fictional works, many of which are freely available on his public website. www.jimgiatas.com His writing is marked by a contemplative tone, rich imagery, and a deep reverence for Scripture. He is currently continuing to develop theological manuscripts such as *The Unseen Realm*, exploring angels, free will, Satan's rebellion, and the mystery of God's sovereignty.

His creative life extends beyond writing books. Jim is a songwriter and musician. Jim's work is shaped by love — for God, for Scripture, for the people who have walked beside him, and for those who grieve. His own life has known sorrow, and it is from that place of honest faith that he writes about Heaven with such clarity and conviction.

Today, Jim continues to write from Fredonia, often late into the night crafting pages that invite readers to lift their eyes toward the country that calls us home.

Acknowledgments

This book was not written in isolation. It was carried by voices, upheld by friendships, shaped by memories, and sustained by grace.

I offer my deepest thanks to those whose presence has marked my life and whose faith has strengthened my own.

To my family — my father, whose courage and devotion taught me the weight of love; my mother, whose gentleness revealed the tenderness of God; my sister, whose kindness has been a steady light through every season. Your lives have been the first theology I ever learned.

To the friends of my pilgrimage — those who walked beside me through storms and stillness, who listened when words were heavy, who encouraged when the path grew dim, who reminded me that hope is a shared inheritance. Your companionship has been a quiet mercy.

To the redeemed whose stories have crossed my own — those who have suffered, those who have persevered, those who have believed when belief was costly. Your faith has been a witness that Heaven is not far.

To the teachers, pastors, and mentors who opened Scripture with reverence and clarity, who taught me to love the Word, who showed me the beauty of doctrine, who helped me see the Lamb in every page. Your guidance has shaped every chapter of this work.

To the readers — those who come to these pages with longing, with questions, with sorrow, with hope. This book is for you. May it lift your eyes, steady your heart, and remind you that Heaven is not merely promised — it is prepared.

And above all, to the Lord Jesus Christ, the Lamb who was slain, the King who returns, the Light of the city, the Joy of the redeemed, the Life of eternity. Every word in these pages belongs to Him.

May He use them for His glory, and may He lead every reader toward the country that calls us home.

Final Benediction

May the God who sits upon the Throne, the Lamb who stands in the midst of the Throne, and the Spirit who proceeds from the Throne bless you with the light of Heaven.

May the joy of the redeemed steady your steps. May the song of the angels lift your heart. May the river of life refresh your soul. May the promise of the New Jerusalem anchor your hope.

May the Lamb who conquered death be your peace. May the Spirit who indwells you be your strength. May the Father who calls you be your rest.

May the Kingdom that cannot be shaken hold you fast. May the glory that cannot fade shine upon you. May the life that cannot end fill you with courage.

And when your earthly pilgrimage is complete, when the final breath yields to eternal breath, when faith becomes sight and hope becomes possession—

may the gates of the city open before you, may the river of life welcome you, may the tree of life bless you, may the angels rejoice over you, may the redeemed embrace you, and may the Lamb Himself receive you into the joy of your Lord.

Until that day, may His grace keep you, His love surround you, His Spirit sustain you, and His promise guide you home.

Amen.

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- **The great white throne — *Revelation 20:11–15***
- **The books opened — *Revelation 20:12***
- **The destiny sealed — *Matthew 25:31–46***

12. The Passing of the Old Creation

- **The elements melt — *2 Peter 3:10–12***
- **The curse removed — *Revelation 22:3***

- **The world prepared — *Revelation 21:1***

13. The Descent of the New Jerusalem

- **The holy city descends — *Revelation 21:2***
- **The dwelling of God with man — *Revelation 21:3***
- **The eternal day — *Revelation 22:5***

14. The Eternal Kingdom

- **The reign of the Lamb — *Revelation 22:1–3; Revelation 11:15***
- **The joy of the redeemed — *Psalm 16:11; Revelation 19:7***
- **The life everlasting — *John 10:28; Revelation 21:4***

15. The Consummation of All Things

- **All things made new — *Revelation 21:5***
- **God all in all — *1 Corinthians 15:28***
- **Eternity begins — *Revelation 22:1–5***

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John 20:31

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